

THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
W. Williams, General Agent:
No. 25 CORNHILL.

IRELAND.
LETTER III.
DUBLIN, Oct. 25th, 1841.

TO THE REV. JAMES CONNOLLY,
SECRETARY OF THE AMERICAN METHODIST EPISCOPAL CHURCH IN AMERICA.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JANUARY 14, 1842.

SELECTIONS.

From the Pennsylvania Freeman.
To George F. White,
A Preacher in the (Hicksville) Society of Friends.

I have listened to some of your denunciations of anti-slavery societies, and other associations for human improvement. I propose to test myself by your own standard. The man whose theory refutes itself, has no right to be a preacher.

Again, you have more than once stated, as an apology for your apparent lukewarmness on the anti-slavery question, that you feel yourself called to another work, which you think of far greater importance, namely, to preach the Gospel and call sinners to repentance.

You compare those who attempt to abolish evils among men, such as intemperance and slavery, to Alphonses of Castile, who said that if he had lived when God made the world, he could have given him more useful hints for bettering it.

You seem to object to organizations to propagate doctrines of moral duty; but the society of Friends, with its fixed rules against war, against paid ministers, against buying smuggled goods, against speaking, against wearing of dress and speech, against wearing of dress and speech, against wearing of dress and speech.

You have spoken of the good treatment and kindness you have received from Americans. It is not likely they would awake against you so long as you rock the cradle of their sins and prejudices; but look, Sir, at the treatment which some of the abolitionists have received at their hands—the outrages committed upon their persons and property.

Yours, Respectfully,
ROBERT JOHNSTON.



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AGENTS.
MAINE.—A. Soule, Bath.
NEW-HAMPSHIRE.—N. P. Rogers, Concord.—William Wilbur, Dover.—Leonard Chace, Milford.
VERMONT.—John Bennett, Woodstock.—Rowland T. Robinson, North Ferrisburgh.
MASSACHUSETTS.—Moses Emery, West Newbury.—C. Whipple, Newburyport.—Isaac Sears, Norton.—Luther Boutwell, Grafton.—W. S. Wilder, Fitchburg.—J. T. Everett, Framingham.—J. Church, Springfield.—W. & S. B. Ives, Salem.—Daniel G. Holmes, Lowell.—Joseph W. Marshall, Dorchester and vicinity.—Richard C. French, Fall River.—J. B. Sanderson, New Bedford.—J. M. Wilder, Haverhill.—Isaac Austin, Nantucket.—Elias Richards, Weymouth.—B. P. Rice, Worcester.—Wm. C. Stone, Watertown.—A. B. Beane, Centerville.—Isaac Perkins, Lynn.—E. Bird, Taunton.—B. Freeman, Brewster.—R. F. Wallcut, Dennis.—George O. Harmon, Haverhill.—Joseph Brown, Andover.—Joseph L. Noyes, Georgetown.—John Clement, Townsend.
[For a continuation of this list, see the last page, last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 576.

COMMUNICATIONS.

Convention in Providence.
Agreeably to notice given, the last of a series of Anti-Slavery Conventions in the State of Rhode Island, was held at Franklin Hall, in the city of Providence, commencing at 2 o'clock in the afternoon of Dec. 27, 1841. The meeting being called to order, William M. Chace was appointed Chairman of the convention. Wm. Aplin was appointed Secretary.

The object of the meeting was to show, that no true man could vote for the Constitution proposed by the Suffrage party, because it denied the right to our colored fellow-citizens to enjoy the same privileges for which that party was contending.

The following resolutions were offered by Parker Pillsbury, advocated by the mover, A. Fairbanks, M. Cheney, Abby Kelley, S. S. Foster, and passed unanimously.

Resolved, That the prejudice existing against the negro, on account of his complexion, which is so manifest not only on the southern plantation, but also in the northern churches, stage-coaches, steamboats, and railroad cars, is vulgar, cruel and murderous; and ought to be as far removed from every human breast, as it is from the God who is no respecter of persons.

Adjusted to 6 1-2 o'clock, evening.
6 1-2 o'clock, EVENING.
The meeting was called to order by the President.

The following resolutions, offered by P. Pillsbury, were discussed by Thomas Davis, S. S. Foster, Abby Kelley, Frederick Douglass, S. S. Ashley, and others, and ordered to lie on the table.

Resolved, That we have learned with the highest satisfaction, of the emancipation of 114 slaves from on board the brig Creole, on her passage from Virginia to New Orleans, and cannot but congratulate them on their safe arrival on British soil.

Resolved, That if we, or any of us, cannot sympathize with the slaves in any resort to violence to secure their liberty, we cannot but rejoice that, in the transaction on board the Creole, the oppressor was vanquished, and outraged humanity triumphed; and we would solemnly warn this nation that this may be but the beginning of a series of calamities, that will ere long cover it with sorrow and mourning.

The following resolutions were also offered, and after reading, the convention adjourned to tomorrow morning, at 10 o'clock.

FRIDAY MORNING, JANUARY 14, 1842.

New Poems.

To My Sister, Last Days, and Resurrection of Jesus.
Two Poems—By Sophia L. Little. Pansucuket, N. J.
1881 pp. 156.

There is genuine poetry in this neat little volume, captured in vigorous measure and in glowing language. The soul of the writer is evidently very deeply imbued with the spirit of her glorious theme. It is full of reverential piety and holy enthusiasm. Religion with her is something more than a name. It is the life of Jesus—the baptism of the Divine Spirit. There are some modes of expression, in her poems, that present a sectarian or theological aspect, and in which exception will be taken by some; but every reader will still admire the truly devotional tone which they breathe, and the poetical genius which they manifest. Whatever goes to exalt the character of the Saviour, as at all times valuable; but never more than when, as at the present time, attempts are made to deny his mission, to associate him with Socrates and Plato, and to reject him as the great mediator between God and man. We commend this volume to all the lovers of good poetry and pious sentiment. It is for sale at 25, Cornhill—price 42 cents a copy. We shall present some extracts from it in another number.

The Case of Lunsford Lane.

A meeting was held on Monday evening last, at Golden-street Chapel, in relation to the interesting case of Mr. Lane. He was present, and stated the circumstances connected with his case. He had with him one of his children, which is all that he has as yet been able to purchase. He said he had paid \$200 for himself, and \$250 for the child who was present. He had raised all but \$600 to buy the remainder of his family. After hearing his statement, the meeting was addressed by Rev. Mr. Spear, Rev. Mr. Hines, Rev. Mr. Thompson, and others. A deep sympathy pervaded every heart. It was felt to be a case demanding immediate relief. A contribution was taken up, and pledges were circulated, and the whole amount received was \$125. A committee was then chosen to forward the designs of the meeting. Persons wishing to aid Mr. Lane can leave money with Rev. Mr. Spear, No 1 South Cedar street, or with Rev. Mr. Hines, No 2 Maple Place, or at No. 25, Cornhill. Whatever is to be done for Lunsford must be done quickly.

cial as an anti-slavery agency, that it merits a perpetual

the principle of the *anti-slavery* cause, and to every soul at the deduction of so weighty a lesson from so light a text, let him remember that, one who cannot draw the circle when furnished with the arc, is he, to whom, a day of living does not disclose the secrets of life.

Between fifty and sixty towns participated in the effort. As the representatives of most of those Massachusetts were on the spot, no further specification is needed of the various announcements furnished each. Emulation is generally allowed to be a good *secondary* principle; but in carrying forward the anti-slavery cause, its advocates soon live beyond emulation. They make it their endeavor to *do—not to outdo*.

We present this year no plan of the Hall, and the arrangement of the stalls, as there was less distinctiveness and separation than in any former year. Each town seemed, however, to have greatly increased both the amount and the beauty of its contributions. Amory Hall is perhaps the most beautiful room in the city for such an occasion, and the fact of its being obtained for anti-slavery purposes proves conclusively how much better the crime of slavery now understood in Boston, than it was a few years since.

In absence of the customary plan of the Fair, let our distant friends imagine the lofty Amory Hall 45 feet by 65, or thereabouts, brilliantly lighted on the evenings of Christmas week, the rich wreaths running pine trained like arabesques round every door and window, drawing attention to the mottoes of each entablature: 'Break every yoke'—'Let tie oppressed go free'—'Plead for those who cannot plead for themselves'—'Remember those in bonds as bound with them'—'Liberty for the captive'!—*Now* the accepted time, &c. Observe at the upper end of the hall the Haitian flag, red and blue, ('the blue above'), mingled with the stripes and stars, and surrounded by the Haitian arms—the tree of Liberty growing out of what the old border minstrel calls 'a plump of spears'—emblematical of Freedom by force of arms. Here are placed the various articles illustrative of that interesting country, the future of which must tell so powerfully for weal or woe upon the destinies of the descendants of Africa. Here are specimens of their coins—their conchology—the natural productions (—of which *tea* is one. Think New-England being supplied with tea hereafter from so near a neighbour!)—models of their fruits, the manufactures—their antiquities—files of their new

Observe, flowing like the drapery of a tent from the center, *Sal. A. H. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836.*

can, who would not see his mother's beautiful contributions depart without adding his little gift.

To Elizabeth Pease, Mrs. Bevan, Miss Ashurst, Miss Sturge, Anne Knight, and the various friends, they have enlisted in the cause, are presented the fervent thanks of the American Abolitionists, and the blessing of the American slave will be upon them. One of the London friends desires that a valuable cause of articles may be credited to the women of Glasgow as their animated appeal in behalf of the cause was the circumstance that called it forth. Here is beet sugar from David Lee Child; and there the anti-slavery gem, a collection of illustrations of the cause, made by Lydia Maria Child. How truly may it be said of this effort for the cause, that it is made by 'all sorts of people.' Thomas Moore and Thomas Campbell, Elizabeth Fry, Dr. Madden and Father Mathew, Lord Morpeth, George Thompson, Thomas Clarkson and O'Connell, have all given their names for it, and the trade in autographs is very brisk and successful.

A crowd is gathering round the splendid tapestry from Ireland, the like of which is never seen here for elaborate beauty; and those who know how to skillfully to guide the needle, need not envy the feats of the pencil. But the pencil too has been enlisted. Paintings, drawings, sketches, etchings, &c. of every style, proclaim the accomplishments of the donors, and their devotion of them to the cause. Of how much sympathy, and self-denial, and self-sacrifice, are all these beautiful things the emblems! We do not enjoy the sight of them less than the rest of the Bostonians, who are expressing their admiration; but we say less at the moment, for our absorbing emotion is gratitude for the cause's sake to the hearts that offer them.

But in 'packing the foreign contributions, comes another cause of offence to our unknown *Dyslogistic* Friend. It is a colossal cane, some 6 feet high, of marvellous knotty wood, to which are appended three scrolls of parchment, inscribed as follows:

TO WILLIAM LLOYD GARRISON,

The moral Hercules of the United States of America, this twig of Ash Burck (*twice*) the formation of an ample broom for cleansing the Aryan stable of that *Christian* (?) *Repulsive* (?) of the accumulated filth and destroying pestilence of SLAVERY, is most cordially and especially presented, by an admiring Irishman, a friend of true Liberty and Consistency.

* Doubtless to be hired by some botanists and by some old schoolmasters.—P. T. Publisher of the *Twigs*.

through the Augean Stable, may W. L. G. be ena-

an excellent opportunity for the abolitionists, who had long known each other by report, to become personally acquainted; and groups were gathered together in conversation, in all parts of the room. Here in a circle round Charles Lenox Remond—there another around William Lloyd Garrison. Here stands Lord Morpeth in conversation with Isaac T. Hopper. There Mr. Pierpont, with Enoch Mack, editor of the Disciple; and yonder Dr. Channing. Among these were those who did not wait till fair weather days like the sun to visit the Fair, but whose encouraging presence would have been regularly given for many years—Judge Maynard. Then enter S. J. May and S. May, of Leicester, and while all are congratulating each other upon the change in public sentiment since those days when the word anti-slavery filled the city with violence, and he was a bold man who dared enter it, endeavoring friends Pillsbury and George Foster, bringing with them the news of the mobs they left behind them in Rhode Island, raised to repeat the efforts of the abolitionists in that State to secure equal privileges of citizenship for the black man and the white man. Thus we were temporarily in the sunshine, while the tempest was beating on our friend Abby Kelley, and the roads were only 40 miles off. While this news is running round the hall, comes John A. Collins, fresh from Philadelphia, bearing cheerful greetings from the Pennsylvania friends. The cause, he tells us, never looked so bright there. The Standard—that Standard we laborers do so hard to raise when he who bore the Emancipation or faintest—is the stainless banner the 'Pennsylvania Freeman' comes to rally round. From New-Hampshire, too, comes good news. The Herald of Freedom is to be nobly sustained. The women of Dover are at their post; and we hasten to pack a box of the beautiful English contributions, with some from Kingston and Plymouth, and despatch it to their aid. Were it only for the privileges afforded by this season, of seeing and hearing from distant friends, it would be indeed, as good John Woolman says, 'a strengthening opportunity'; and all returned to their respective homes after the exertions of the week, with a feeling of satisfaction amid their fatigue, that made them 'Scorn delights and love laborious days,' albeit of yet heroic ones, as the world understands the word, if so they might do somewhat of the work that owes before the United States to accomplish.

In behalf of the Committee,

M. W. CHAPMAN.

Lucy Gates,	50
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Messrs. Collins and Remond were added to the business committee.

Voted to adjourn to half-past 1 o'clock.

The Society met agreeably to adjournment, and voted to hold a meeting this evening.

The resolution under discussion in the morning came in order for discussion, and was defended by Bancroft of Groton, Collins of Boston, Stone of Groton, Hall of do. and Remond of Salem.

Voted to adjourn to half-past 6 o'clock this evening.

Voted, That we hold a meeting to-morrow. Mr. Remond made a powerful speech.

EVENING SESSION.

Resolution No. 1 was adopted.

The following resolutions were introduced, and Mr. Remond made a most powerful and thrilling speech in their defence :

Resolved, That it is as impossible for a christian to be a slaveholder as it is for him to be a worshipper of Juggernaut.

Resolved, That it is our duty to direct our efforts to abolishize *THE PEOPLE—the great mass of the people*; believing that in them is our only hope for the peaceful abolition of slavery in our country.

Resolved, That, as abolitionists, we have nothing to do with the office of the christian ministry, but that we proclaim an exterminating war upon *pro-slavery* wherever we find it, whether in the ministry or laity in the halls of Congress, of our Legislatures, or among our politicians.

Adjourned.

SATURDAY MORNING SESSION.

Came together at 10 o'clock, the President Mr. Farnsworth, in the chair.

Prayer was offered by Mr. Collins, of Boston.

The Secretary being absent, H. A. Bancroft, of Groton, was chosen Secretary pro-tem.

The resolutions discussed at the evening session and lying upon the table, were again brought up, and elicited remarks from Mr. Bancroft of Groton. Remond of Salem, and Collins of Boston, made thrilling and soul-cheering speeches in defence of anti-slavery principles, and in support of the resolutions under discussion, which called forth repeated bursts of applause. Adjourned to 2 o'clock.

Met agreeably to adjournment. The resolutions were again brought up for discussion, and defended by Mr. Collins of Boston, Remond of Salem, Bancroft

tion.

continue, probably, its sessions for three days. The present prosperous condition of the society—the public reception to be given to our colored brother Remond—the presentation of the petition addressed to its one hundred thousand Irish signatories—the reports to be made by our delegates, recently returned from Europe—and the other important business to be brought before the meeting—render it important that the first day of the meeting should be well celebrated with a spirit and interest never before witnessed among us. It is expensive for delegates to take lodgings at public houses. Many of our most efficient co-adjutors are unable to attend our annual gatherings on account of want of means. We want all such to attend this meeting. When they come among us they ought, they must receive our hospitality. The committee are anxious to be enabled to announce to all the friends in this Commonwealth, ten days before the time, that the hostesses of the county will be extended to all who may come up to this meeting. To this end, the committee earnestly request the city friends with as little delay as possible, to send in their address with the number of delegates they can accommodate, to H. W. Williams.

JOHN A. COLLINS,
SAMUEL PHILBRICK,
FRANCIS JACKSON,
Committee of Arrangements.

Boston, Jan. 5, 1842.

NORFOLK COUNTY ANNUAL MEETING.

The annual meeting of the Norfolk County Anti-Slavery Society will be held in Dedham, on Wednesday, the 19th of January, 1842, in the new Hall, at 9 o'clock, A. M. Mr. Lloyd Garrison, John A. Collins, Frederick Douglass, and other friends from a distance are expected to be present. A full attendance of the friends of the slave, from all parts of the county, is earnestly requested.

JOSIAH V. MARSHALL, *Rec. Sec.*

WOMEN'S CONFERENCE.

A quarterly meeting of the Essex County Women's Anti-Slavery Conference will be held at the house of Joseph W. Hale, in Haverhill, on Thursday, the 20th of Jan. 10 o'clock, A. M. A general invitation is extended to friends.

SOPHIA G. PARKER, *Rec. Sec.*
Haverhill, Jan. 3, 1842.

BRISTOL COUNTY.

The semi-annual meeting of the Bristol County Anti-Slavery Society will be held in Taunton, on Tuesday, the 19th of January, 1842. All our friends of the cause throughout the county are earnestly invited to be present. We hope to see large delegations from Westport, Dartmouth, Fall River, and Acushnet. Distinguished advocates of the cause from Andover, Lowell, and Boston, are invited to help us on in the good work. Let us all be there.

WM. C. COFFIN, *Secretary.*

POETRY.

THE TOTAL MELODIES. The Washingtonians have published a collection of popular melodies, principally parodies upon favorite airs. We subjoin a specimen—to that glorious old tune, the 'Fine old English Gentleman.'

THE REAL STANCH TEE-TOTALLER.

AIR.—The fine old English Gentleman.

I'll sing you a new Temperance song,
Made by a Temperance poet,
Of a real stanch Tee-totalter
Who had a good estate;
Who kept up his neat mansion
At a good Tee-total rate,
With a little nice Tee-total wife,
To render sweet the estate.

Of this real stanch Tee-totalter, all of the present time.
His house so neat, was hung around
With pictures fine to view,
And rich and beautiful furniture
Was ranged around, all new;
And here, at night, when town was o'er,
He'd seat him in his pride,
And quaff his cup of coffee, with
His partner by his side.

Like a real stanch Tee-totalter, all of the present time.
When winter, with its frost and snow,
Threw darkness o'er the scene—
To what he once had been;
And if he heard the orphan's cry—
The cravings of the poor—
He gave as much as he could spare—
He could not well give more.

For he was a Tee-totalter, all of the present time.
He used to beat his weeping wife,
And spend his hard-earned gains
In buying whiskey, ale and wine,
To stupefy his brains;
His coat was out at elbows, and
His hat without a crown;
In short, he was a common pest—
A nuisance to the town.

Before he turned Tee-totalter, all of the present time.
But now so happy is his life—
So nicely he is dressed—
He never beats his little wife—
But sleeps her in his breast!
And if a tear is in her eye,
It is for joy that he
Has crushed his drunken appetite,
And turned out to be

A real stanch Tee-totalter, all of the present time.
Now surely this is better far
Than whiskey, ale or wine;
And if you wish for happiness,
I pray you come and sign;
For I can prove that Abstinence
Has done great things for me;
For once I loved a little drop,
But now I am, you see,

A real stanch Tee-totalter, all of the present time.
From the Friendship's Offering.
LETTER TO THE DEAD.
BY MISS M. A. BROWN.

It is the midnight hour—
The house is hushed and still—
The bell of the old church tower
Sounds loudly o'er the hill:
Yet one pale taper's light
Sheds radiance on the night,
And under her, elder eyes are sleeping,
A young and lovely maid a lone love-watch is keeping.

A love-watch, yet alone,
No other form is there;
Her lips breathe no soft tone
Unto the silent air:
Before her lies the scroll
Where she has poured her soul—
Trusting, though she aches and burns,
That her beloved shall read the record of her heart.

Her cheek is on her hand—
Her fingers press her brow;
And in her distant land
Her thoughts are busy now;
She's on the desert plain—
She's by the ancient fane;
She's with him on the lake's pure star-lit wave,
But never 'neath the tree that shades his nameless grave.

She sees his glossy hair
That the spicy zephyr stirs;
His own blue eyes are there,
And fondly fixed on hers!
No image doth she see
Of dark reality,
Nor dreams how cold the eyes, how stiff the brow,
On which her memory dwells delighted now.

And little doth she dream
Of that fond letter's fate;
How he, who is its theme,
Hath left her desolate;
How every burning word
So passionately poured
For him, and him alone on earth, shall be
Subject to cold and formal scrutiny.

She trusts that it shall lie
Close to his throbbing heart,
And with a happy sigh
Will see that scroll depart;
Envy its pathway dim
Across the seas to him;
Nor feeling that each hour draweth near
An eye that cannot read—a heart that cannot cheer.

It will return again
By his cold lips unpressed,
Nor will its fold have lain
Within his breast.
How will its coming bring
The heart that was its spring!
The heart that had no dim, foreboding pain,
That its outgushing love was written there in vain!

From the Liberty Bell.
PIERCE.
BY JAMES RUSSELL LOWELL.

The hungry flames did never yet crown hot
To him who won his name a crown of fire,
But it doth ask a stronger soul and higher
To bear, not longing for a prouder lot,
Those martyrdoms whereof the world knows not—
Hoped swept with frosty scorn, the faith of youth
Wasted in seeming vain defence of Truth,
Greatness o'erlaid with baseness, and fame got
Too late—yet this most bitter task was meant
For those right worthy in such cause to plead,
And therefore God sent poets, men content
To live in humbleness and body's need,
So they may tread the paths where Jesus went,
And sow one grain of Love's Eternal Seed.

KINDNESS.
Thy gentle voice was always kind,
To every I grieved thee sore;
To every weakness thou wert blind—
Reproaches meekly bore;
Ay, when I tore thee from my breast,
With anger on my cheek,
E'en then thy look of sorrow blest,
With heart too full to speak.

NON-RESISTANCE.

From the Nantucket Islander.

Human Government.

MR. EDITOR.—The following letter was addressed by a friend to another, in November last. A copy of it having fallen into my hands, I can see no impropriety in requesting you to publish it. M.

NOVEMBER 29, 1841.

Christ paid tribute to the government of Rome. This tribute went to support the legions on the Danube and Euphrates, to minister to the depraved appetites and lusts of the hog Tiberian race, to maintain a tributary of justice, to build baths and gardens for the use of the populace, and to erect temples to Jupiter and Venus. This was the only support which the inhabitants of Judea were called upon to render to the government of Rome, and this support Christ not only rendered, but justified. Would he have helped support Tiberian and his legions, had he not believed human government to be a necessary and just government? Would he have helped support a government which was better than no government at all? Was his idea not probably this—that some government was necessary—that a military despotism was the only one adapted to that age of luxury and corruption—that the government of a country will always be an exponent of the character of the people of that country—that as men become degraded, through the influence of his religion, government would partake of that degradation—that when men become thoroughly Christians, government would become christianized also? Did he not foresee that the leaven of his religion would work in government, as well, and as effectually, as in society? And has not the event justified this opinion? Where are the sanguinary codes, the governmental relations of every thing like right, the heartless persecutions and oppressions of past centuries? Already have they partially passed away, and rapidly are their last relics disappearing before the onward march of the spirit of Christ? Is not this, then, the true course of the follower of the Man of Nazareth? Recognizing the necessity of human government, and expecting that it will become pure, as the people are made so, should he not labor for its support, take part in its administration, and then, by using every means in his power to enlighten and elevate the people, seek to raise it, as nearly as possible, to his own ideal? Was not this the course of the Redeemer and his immediate followers? Did not Paul regard the government of human government, when he made use of the shield of Roman citizenship to protect himself from violence, and when he appealed from an unjust decision, to Caesar himself? Would a modern non-resistance imitate his example? Certainly not! Was Paul then wrong?

Again—do not non-resistance carry on their business by means of banks, the creatures of law; do they not use coined money and bank-paper as mediums of exchange; do they not hold houses and lands by recorded title deeds, rendered valid, and that only, by human laws; do they not have their ships registered and cleared at custom-houses, that they may be protected by ships and cannons? And by doing all these things, do they not positively and merely negatively, recognize human government? What have they to do with title deeds, and custom-houses, and town records? Every time they accept or record a deed, they invoke the protection of the government. Let them then refuse to do so. The house and the land will be theirs, without the deed, and some one else claims it. They will not support government, let them not lean upon it.

Then how can they use foreign commodities? Every yard of British broadcloth, every Rogers' pen-knife they buy, they contribute something to the support of armies, to the building of fleets. They can live, and that, too, comfortably, without using a single dollar-paying article. Let them, then, from a different motive, to be sure, imitate the example of the patriots of '73 and '74—combine together, and resolve to use the products of no country but their own. To be sure, they will have to dispense with silks and satins, they will be under the necessity of using coarse earthen ware, and cutlery, and broadcloth—but what of that? They can be comfortably warmed and fed, and will they compromise conscience for mere convenience? Let them answer, I am not a non-resistance, because I do not believe in the non-resistance to be right; but I am open to conviction, and if I ever adopt their views, I will not suffer a love of rich food and sumptuous apparel to induce me to act inconsistently with my professions.

Yours, with the highest esteem and respect,

P.

From the Philadelphia Public Ledger.

The Punishment of Death.

A community is in an unfortunate predicament when public opinion and the law disagree. If the law be in advance of public opinion, that is, if the law be not sufficiently severe, the fact proves that the people are deficient in civilization, and unworthy of their privileges. If public opinion be in advance of the law, it proves that the people have not been well governed, that legislation has not been properly conducted, that public servants have been corrupted by something besides public interest. The last is our own case. Upon the subject of punishment, at least of capital punishment, public opinion is in advance of the law. It is too refined, too humane, too enlightened for the law. Having left far behind the barbarism of even recent ages, it revolts from the institutions of an age of barbarism.

We read the early history of our Saxon and Norman ancestors with horror. We shudder over the page which records the cruelties that marked the days of the Henries and Richards and Edwards, and we wonder how a people professing the mild spirit of Christianity, and who are incessantly praised by their historians for their piety and piety, could have patiently submitted to such atrocities. And yet these very atrocities have come down to us in our statute books. We have the warrant of law for perpetrating the very cruelties which characterized the most barbarous periods of English history. Who could believe that a man was present to death by a writ upon his neck, or that he was refused to plead to an indictment, so late as the close of the reign of George II.? Yet it is true. Who could believe that at the time of our revolution, it was the law of each of the thirteen colonies? Yet it was. Who could believe that less than forty-five years ago, whipping, cropping, branding, standing in the pillory were authorized by the laws of Massachusetts? Yet they were. Who could believe that so late as when Blackstone wrote his commentaries, English law hanged husbands alive for the murder of wives, but burned wives alive for the murder of husbands? Yet it did. Who could believe that the laws of some of our States now authorized whipping and branding? Yet they do. Who could believe that the laws of Delaware and North Carolina may claim the infamous distinction. Not long since, we mentioned the case of a young girl convicted of larceny, upon eight or ten different indictments, who was sentenced to wear as many badges of infamy upon her garments, and to receive twenty-nine lashes for each indictment, in all nearly three hundred lashes, at as many different times. We know not whether the law required the whole of this punishment, or left any portion of it at the discretion of the court. If the Judge had any discretion, he is a disgrace to the age for imposing this sentence. If he had not, the present legislators of Delaware, like their predecessors, are and have been a disgrace to humanity for permitting such a law to defile their code. The State has been saved by the executive pardon from the disgrace of inflicting such a barbarity. But little will this avail to remove the stain, if the law be not repealed immediately.

We have mentioned North Carolina as participating in the infamy of barbarous punishments, and refer to the case of a wretch who was convicted of bigamy, and sentenced to be whipped and branded. We admit the atrocity of the crime, and do not consider imprisonment for life a punishment too severe; but we must protest against the cropping and branding, as the remains of an age infinitely barbarous, and as thoroughly disgracing any Christian community of modern times. Tell the people of North Carolina repeal this law, they must expect to be regarded by all the enlightened and humane, as a barbarous and brutal people. This language is strong, but not too much so. When such abominations are retained by a people professing to be free, civilized and Christian, no denunciations can be too strong, and those who would purify their statute books should not cease to exclaim against them. Do the legislators of North Carolina expect to reclaim this criminal by stamping upon him an indelible brand of infamy, and making him an outcast? They know little of human nature who forget that vengeance upon all society will be the business of his future life. Do the legislators of Delaware expect to reclaim a young girl from crime, by subjecting her to ten or a dozen public whippings on their naked backs, till they have received three or four hundred lashes? If human nature could sur-

vive the infliction, nothing but hopeless abandonment and despair would be the result of the sufferer. The infliction of such a punishment is enough to harden and brutalize every man and woman in the State. And the law denounces this punishment against women! We call upon every wife and mother in Delaware to rise up against this atrocity, and to demand of their husbands its immediate abolition.

But these are not the only remains of the brutal, ferocious ages of barbarian England. With all our liberty, all our democracy, all our Christianity, all our refinement, we still cling to the code established by cut-throats, still bow in deference to thirst for blood. Our legislators, our law-makers, still say that we cannot be governed without gibbets, cannot render life secure without taking it away! The statute books still stained with the punishment of death, and our courts are still required, by our laws and humane legislators, to commit judicial murder. Yet public opinion is in advance of the law, and our legislators are too barbarous for their constituents. Why has not this law been long since repealed? And why will it not be repealed at the very next session of our legislature? The experience of every nation can urge for the punishment of death is expedient. They all admit that taking life without necessity is an enormous crime. If then the crimes for which death is denounced can be prevented by a milder punishment, the infliction of such punishment is murder. And can murder be prevented by a milder punishment? The experience of every nation can urge for the punishment of death is expedient. They all admit that taking life without necessity is an enormous crime. If then the crimes for which death is denounced can be prevented by a milder punishment, the infliction of such punishment is murder. And can murder be prevented by a milder punishment? The experience of every nation can urge for the punishment of death is expedient. They all admit that taking life without necessity is an enormous crime. If then the crimes for which death is denounced can be prevented by a milder punishment, the infliction of such punishment is murder. And can murder be prevented by a milder punishment? The experience of every nation can urge for the punishment of death is expedient. 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